000 requirements of the religious organization to which the student belonged.

665 648 The clerical Christian-Democratic party in Lithuania, which was also a nationalist and agrarian group, has played a far more important part in political life than its Lutheran counterparts in Latvia and Estonia; indeed, it was the dominant partner in every Government during the parliamentary phase, except for the short-lived Populist-Socialist Cabinet of June–December 1926. In spite of this fact, relations with the Vatican were for a long time extremely acrimonious, largely as a result of the Concordat concluded in 1925 between Poland and the Vatican, whereby the latter recognized the Vilna district as a Polish diocese. Popular indignation at the failure of the Government to change this situation was exploited by the Opposition in the elections of 1926 to secure the defeat of the Christian-Democrats, who, however, supported the Voldemaras Government formed in the following December. A Concordat was eventually negotiated in September 1927, whereby the limits of the ecclesiastical province of [793] Lithuania were to coincide with the existing frontiers; bishops were [794] to be nominated by the Holy See, subject to the approval of the President of the Republic; although religious education was compulsory in all State schools, Catholic Churches might have their own schools, supported by the State.

659 648 In the autumn of 1930 there was a recrudescence of hostility when the Government suppressed the Catholic Youth Organisation, on the ground that the Church was encouraging political propaganda against the Government, and arrested a number of Christian-Democratic leaders. An exchange of Notes between the Vatican and the Government, followed by a visit of the Papal-Legate, Mgr. Bartolini, to Rome in January 1931, failed to lead to a reconciliation, and in June Mgr. Bartolini was virtually turned out of the country. Relations improved somewhat after the appointment of Mgr. Faidutti as Papal Chargé d'Affaires in August; but up till now no general measure of agreement has been reached, and the Government has succeeded in getting the upper hand in its struggle with the Christian-Democratic party, which was suppressed in 1935. The new Constitution adopted in February 1938, which provides for the introduction of civil marriage and deprives the Church of its autonomy, has aroused considerable opposition in clerical circles.

4. Education[1]

● 872 Under the Russian régime primary education in the Estonian and Latvian Provinces reached a fairly high level; in 1886, 98 per cent.

[1] For statistics relating to the number and types of schools in the three countries, see footnotes on pp. 31, 34, and 38 above.

1: Anonymous U-4 (no date)1938 RB1 Baltic States RB1

of the Estonian recruits to the Army were able to read and write. A temporary setback followed the decree of 1887 forbidding the use of the Estonian language in schools, but conditions improved after the 1905 Revolution. After the establishment of their independence, both Estonia and Latvia introduced compulsory education, and in Latvia the school-leaving age is now 16 years. There is, therefore, practically no illiteracy—only 3·9 per cent. of the population of Estonia were registered as illiterate in the census of 1934, and the Russian minority accounted for the greater part of these—and the standard of instruction is said to compare favourably with that of other Western countries. There are flourishing universities at Tartu in Estonia, and in Riga.

Lithuania was, by contrast, far less advanced in educational development at the time when she achieved independence, the percentage of illiteracy being as high as 32·64 in 1923. Great progress has since been made, although compulsory elementary education was not in force in all provinces until 1931. The number of primary schools increased from 877 in 1919 to 2,557 in 1936, and a law of August 1936 raised the school-leaving age to 16 years. After the Polish occupation of Vilna a new university was founded at Kaunas.

IV. CONSTITUTIONAL AND POLITICAL PROBLEMS OF THE SUCCESSION STATES

1. Introduction

At a first glance, the domestic histories of the three States since the War seem to bear a striking resemblance. Each started with an ultra-democratic Constitution, and each has passed through a phase of dictatorship from which it is now, apparently, beginning to emerge. The factors contributing to these changes were not, however, by any means identical in each case, and the likeness between the three dictatorships was in some respects less real than apparent.

The early Constitutions of the new Republics, drafted after a careful study of those of France, Switzerland, and the United States, and above all of the Weimar Constitution of post-War Germany, owed their extreme democratic character partly to a natural reaction against the Tsarist régime, partly, too, to the political atmosphere prevailing in Europe after the victory of the Western democracies in the War. It was the prime concern of their authors to assert the sovereign power of the people, and to place such checks on the activities of those who governed them as to make either parliamentary or presidential 'absolutism' impossible.[1]

[1] For a detailed comparative study, see A. Headlam-Morley, *The New Democratic Constitutions of Europe* (Oxford University Press, 1928); texts of the Constitutions are printed as Appendices to M. W. Graham, *op. cit.*